PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. XLV No. 11 | MAY 26, 1938 | New Series Vol. XXVI No. 11

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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EXPERIENCES IN SOUTH AFRICA TOLD BY RUFUS JONES

Durban, March 24, 1938.

One long lap of our journey is now over. We arrived here this morning from Johannesburg—a long journey, but through rugged, interesting country. Unfortunately, we crossed the Drakensberg Mountains in the night, and so we missed that show. We may get it on our way from Maritzburg to Bloomfontein next week. We plan for an even week here, packed as full as it can hold!

I am writing now to report our life at Johannesburg. It is a huge city of the American type—sky-scrapers and vast city problems: 300,000 natives work in the gold mines and about 150,000 more in other pursuits. They all, with few exceptions, live in "locations," which of course we visited. The servants in our hotel were all Zulus. The boy who "did" our room, and our table waiter, were grandsons of the body-guard of Chaka, the great Zula chief. They were fine human specimens, six feet tall, splendidly built, perfect gentlemen, with a happy smile. It would take a pretty good *White* to match them.

My most important meetings were: first, with the ministers of the city, a glorious occasion; a lecture before the Normal College—four hundred present; a sermon Sunday night in the leading Presbyterian Church—about 800 present. Monday I dined with the Principal of Witwatersand University, and gave a lecture under the auspices of the Philosophy Club—about 200 came. Prof. Hoernle presided and carried the meeting off well. Tuesday we spent in Pretoria. At twelve I addressed the University. The Theological students had been specially invited at my request, and all came. It was a high-tide time. We had "teas" galore and group meetings all day. In the evening I had a public meeting for interpreting Quaker ideals and world service. Two hundred came, including the Bishop and the leading ministers of the city. I had an after meeting with them (the ministers). There was marked enthusiasm for "the Wider Quaker Fellowship," and I did not have half enough of the circular letters. I had two meetings with the Friends of Johannesburg, thirty at one, and twenty-five at the other. Dora Peetz, wife of Otto Peetz, German refugee, belonging to the Society of Friends, died on Monday after a severe illness, and I attended the funeral with the little group of Friends yesterday.

General Smuts and his wife, whose farm is twenty miles away from Johannesburg, sent for us to come for the day, but of course we felt that our place was with the Friends, so we missed that visit.

Otto Peetz has been appointed to teach in the Friends School in Madagascar and he may go on our steamer, the *Berentez*, which stops at the Island.

My contacts have now been pretty well made with the four major universities. I am now to visit the colleges that are grouped under the head of the University of South Africa. The two most important of the colleges are at Bloomfontein and Grahamstown.

I am all of the time getting light on the race problem—but what a problem! I keep wondering what Tom Jones and the delegation will do. They can hardly see the situation better than I have done, since at every point I have been able to discuss the most important issues with all types of leaders.

Port Elizabeth, C. P., April 12, 1938.

We arrived here this morning after a hard night train ride from Fort Hare, and two good Friends met us at 6:25 a. m. We have had our banner week since leaving Durban—in fact a little over a week. We visited Peter Maritzburg first, then Bloomfontein, both of which have University Colleges and Anglican Bishops and large "locations" for natives. It is about five hundred miles from Maritzburg to Bloomfontein in a semicircle round the British Protectorate of Basuloland which was a good deal of the time in sight. We went through the famous towns of Ladysmith and Harrysmith—great battle scenes in the Boer War. From Bloomfontein we had another long train ride to Grahamstown, far away to the South-east of Cape Province. It is the seat of Rhoades University. We lived there with the Master and his wife who are top-notch persons and gave us a royal time. I had two big meetings with the students, attended by nearly the whole body of faculty and students. It was the peak of my student meetings. I have now visited all the universities and university-colleges except the small one at Potchefstrom where they speak African (Dutch) and do not like English addresses. It had enabled me to do what I hoped I could do. I have got a vital message, and often two or three to all these student groups. In almost, every town I have visited I have had a meeting with the ministers, ususally arranged by the Bishop where there was one.

Last Friday we motored fifty-five miles from Grahamstown to Healdtown where there is a school of 800 native boys and girls—a Methodist foundation with Arthur (Duke) Wellington at its head. I had a great meeting with the students in the evening. Next morning we drove to Alice, twelve miles, where Fort Hare and Lovedale are located. Fort Hare is a university college for natives—the only one in South Africa—and Lovedale is a native secondary school of nearly one thousand and a great printing and publishing center for Bantu literature. There is also here the only hospital for children with T. B. spines, which is a terrible native scourge. I preached at Lovedale in the morning, last Sunday, under the Oaks to an enormous number of black children and teachers and in the evening to the Fort Hare students, a most interesting audience. Jabavu, who was at the Friends World Conference, was present at both meetings and I had many visits with him. Yesterday I addressed the theological seminary and the Bible Training School. There were eight different tribal languages spoken at the latter place and my address was translated into Bantu. I lived in the Anglican hostel with the ex-bishop of Singapore, Ferguson-Davie, who was first class. Of course we saw everything and took long rides out among the native huts and reservation. We certainly have seen things!

Rheinallt Jones and his wife are here with us now in Port Elizabeth. The General Meeting comes this week, and then we return by boat to Durban. There are some cases of plague here among the natives, but we are not in much danger, I think.

RUFUS M. JONES.

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20 South Twelfth Street
PHILADELPHIA, PA.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLV No. 11 | MAY 26, 1938 | New Series Vol. XXVI No. 11

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Methodists and Friends

THESE are great days for the Methodists in this country—days of commemoration and days of healing and reunion.

First, of commemoration. It was two hundred years ago, on May 24, 1738, that John Wesley had the heart-warming experience of Christian assurance that was the source and beginning of the Methodist movement. Already, for eleven years, he had lived the Christian life and had been earnest in faithful service, but without peace and power. He had even come to America to evangelize the Indians. In Georgia he came into association with that zealous missionary people, the Moravians, whose lives demonstrated a joy and confidence he did not know.

Having returned to England, he found himself in London on the date given above, and throughout that day seemed strangely led. He records: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

Previous to this experience he had sought, as Martin Luther had done, to work out his salvation by ministering to the needs of others through preaching and deeds of mercy. Now, he had come to realize that the first dire need to be answered was his own, within, and that it could only be met by faith. He was now endued for his marvellous career of evangelism. Aldersgate thus becomes "the rock" of Methodism.

Second, these are days of healing and reunion for American Methodists. Two great controversies have marked the history of the Methodist Church in this country, resulting in two main separations. The first came over the question of church government. Revolting against the autocratic power of the bishops, a large group broke away in 1830 and formed the Methodist Protestant Church. The really great separation came in 1845 when the Church was divided between Methodists North and Methodists South, over the slavery issue. And now, after several years of persistent effort to remove lingering obstacles to reunion, the "great transaction" has been finally affirmed, and American Methodism, with nearly eight million members, presents a united front.

Between the Methodists, who will now constitute the largest Protestant body in America, and the Friends, who represent one of the smallest, there is much in common as well as much of contrast. To begin with, there is a striking similarity between John Wesley's Aldersgate experience and that of George Fox nearly a century earlier when the latter's experience of the sufficiency of Christ to speak to his condition lifted him from an ocean of darkness into an ocean of light. Wesley freely recognized his debt to Fox as exemplar of the deep, inner experience of Christ, and said, as others have said after him, that if the Friends had remained true to their early mission, there would have been no need for the Methodist movement.

To what extent, it may be asked, did Methodists follow in the Friendly train as they carried forward the torch which Friends had lowered? That their evangelical Christianity was much the same is indicated by the following "accents" which characterize Methodism: justification by faith alone; the true freedom of human personality; the doctrine of the pure heart; and the witness of the Spirit, or assurance. That the saving gospel was preached with the abounding zeal which had been shown by the Quaker "publishers of truth," there can be no doubt. In this country, as pointed out by Rufus Jones in his Washington address in January, which we published, they demonstrated a Christian statesmanship in meeting the conditions on the American frontier which matched their zeal.

Friends are known best by the world for their leadership in movements for human betterment. Wesley followed in the wake of Fox in his social concern. "He who loves God," declared Wesley, "must love his brother also." He and his followers evinced the love that is horizontal and labored to relieve suffering and to right injustice. However, Wesley's emphasis was always that of the evangelist. Dan Brummitt, Editor of *The Christian Advocate*, Central and Northwestern edition, says John Wesley "was a kind of spiritual Adam Smith. Preaching the grand

change of every sinner, he believed that social results would be sure to come; master and man, buyer and seller, landlord and tenant, would all act as Christians socially as well as individually. So did Adam Smith teach about enlightened selfishness — under free competition it would benefit all concerned and produce the best possible of worlds."

With all their commendable activities for reform, we venture the opinion that the Methodists have lacked something of the significant spiritual dynamic which Friends found in their doctrine of the inward light. Under the sense of the latter, implying the Divine Presence in the human heart, the free personality of the Methodist conception becomes more than free—it is divinely sacred. To some this may appear as a distinction without a difference, but it is just this difference that has produced that inner drive which has ever pushed Friends out on the social frontier.

The great apparent difference between the two groups is found in organization and government. Here the Methodists present a striking paradox. In their doctrine of the universality of human need and of salvation by faith through grace, and in the vigorous preaching of this gospel to men of all conditions, they are most democratic; in church organization and administration, they are quite the opposite. The episcopacy is all but absolute in authority, though there are recent trends toward the limitation of its power. It is certainly a striking anomaly in American religious life, that a church which has had so wide an appeal in a country permeated with the democratic spirit, should administer its affairs by so undemocratic a system. Some point is thereby given to the query, in this day when democracy is on the defensive, as to whether, in the last analysis, the democratic method may be consistently and effectively maintained as a basis of practical procedure.

With Friends, a spiritual democracy, expressing itself within the Society both in worship and business, and without the Society in civic life, is essential to their central principle of the inward light. With many failures of course, they have sought to make faith and practice unified and consistent—but have remained a small body. What is the answer?

It may properly be asked whether small religious groups like ours have a justifiable place in the presence of such large and effective bodies as the Methodists. Let it be remembered, the part which the Moravians had in starting Wesley on the high road to spiritual achievement. What we have already said will suffice here to indicate the significant service which Friends may still render.

The real answer, whether for small religious denominations or large, is the same. Their effectiveness will depend upon the renewal and maintenance of the Aldersgate experience. The trenchant words of Bishop A. Frank Smith are as applicable to all other churches as to the Methodists—and as urgent: "A renewal of the Aldersgate meeting between God and man is at once the need of the world, the need of the church, the need of every individual life, and the need and right of the Infinite God. Back then to Aldersgate and on to evangelism."

Quakers and Unemployment

By J. Russell Smith

MILLIONS of the neighbors of Quakers in both the United States and Great Britain are now living on cash dole, and none too well even physically, to say nothing of its spiritual aspects.

As an improvement on this, the English Friends have seen to it that many British workers have small patches of ground (allotments) on which to work at gardening, and in America we have in a few cases done better than this, by going further with letting the unemployed work for the unemployed.

Perhaps the best examples of this is the Richmond, Virginia, Citizens' Service Exchange, in which many scores of unemployed people have been working for nearly five years, at a variety of occupations, and exchanging the produce with each other.

This kind of work should appeal to all patriots and all friends of humanity but especially to the Quakers, because of our great emphasis upon the importance of the human personality. The records of human spirit broken—permanently broken—through unemployment, of families broken up because of the strains brought on by unemployment, are a long, sad record. And conversely, the record in Richmond, Virginia, and doubtless also in England, of restored morale from this self-help work is one of the heartening things in a dark time.

They found at Richmond that many of the people who were losing hope had already lost their skill, and that as artisans or even as common laborers people had to be reconditioned. The enterprise therefore is in part a kind of human salvaging plant.

The chief object in Richmond is to support people temporarily and pass them back into private employment as opportunity offers. Because of this, its personnel turnover has been rapid.

The group of Richmond citizens who organized and promoted this work have been going on the idea that it was temporary; doubtless the same attitude has prevailed in Great Britain. But whether temporary or not, I think the time has come in both countries to make it more important. In both countries it is important in improving physical living, in saving the human spirit, in saving money, and perhaps in helping to save democracy.

In the United States it is important as a means of stopping the drift toward national bankruptcy, for we in this country are taking the surprising position that we will borrow ten dollars to support a person unsatisfactorily in idleness rather than raise a fraction of that money and help him to work for himself on the Richmond plan. This appears to be completely indefensible on any grounds.

The British situation is somewhat different but perhaps equally or even more compelling. If Britain succeeds in keeping out of war, there will come a time pres-

ently when the armament program will be completed. What will then become of those who are now working on armaments? Go to war? If the Quakers can have good demonstrations of effective units of self-help cooperatives, going much farther than mere gardening, it may show the nation how to employ, harmlessly and peacefully, the thousands who are now engaged in making machines of death*

I suggest that the next step forward for both the United States and Great Britain is for us to recognize and provide for the development and functioning of four types of enterprise, each of which appears to have sections of our economic life which it can serve best:

(1) Private enterprise for profit

(2) Consumers' cooperatives and producers cooperatives

(3) Enterprises carried on by governments

(4) Self-help cooperatives as permanent institutions giving work to those who cannot at the moment find a job, or who cannot hold a full-time job but who can do something (for example, old-age pensioners). People should be passed (as is now the case to a small extent) from (4) into (1), (2), and (3).

The ultimate share that (3) takes depends upon the efficiency with which we run (1), (2), and (4), especially (2) and (4). Numbers (2) and (4) may act to hold (1) and (3) in check. Numbers (2) and (4) will also reduce our taxes by keeping people from eating tax money without doing worth while work in return for it.

Swarthmore, Pennsylvania.

*The Richmond enterprise is described at some length in *The Readers Digest* (Pleasantville, N. Y.) for March, 1938, in an article by Stanley High. It is more fully described in the *Survey Graphic* (New York City) August, 1937, in an article by J. Russell Smith.

Tobacco Shortens Life

By Howard E. Kershner

ALTHOUGH treading in dangerous territory for which I shall no doubt be criticized, I nevertheless feel it laid upon me to say a few words about tobacco. I do this in the interest of following the light as I see it and not as a personal criticism of anyone. I think I have no prejudice in the matter and view it merely as a question of physiology, a problem of health and well-being. Certainly I would not want to lose spiritual fellowship with those who smoke, while at the same time I strongly feel that we owe it, especially to our young people, to make available such information as we have upon the subject.

Tobacco shortens life. Dr. Raymond Pearl, Professor of Biology at Johns Hopkins University, traced the record of 300,000 men from the age of thirty onward. One third were non-smokers, one third moderate smokers and one third heavy smokers. At the age of sixty, 67 per cent of the non-smokers were living, 62 per-cent of the moderate smokers and only 46 percent of the heavy smokers. This agrees with my own observations from studying the records of over 4,000 men. I noticed that many of these men died of heart failure in the prime of life. In each case I made it a point to inquire as to the man's smoking habits. Nearly always I found that he was a heavy smoker. It is a noticeable fact that until recent years women have not been nearly so subject to heart failure in the prime of life. Some years ago when women began to smoke I made a prediction that after they had smoked for twenty years we would find the mortality from heart disease in the prime of life as high among women as among men. Lately my observations lead me to believe that this prediction is coming true.

Last year one of the world's leading biologists told me that he did not believe the evolutionary process could continue to produce a finer and stronger race if women as well as men smoked. He was very pessimistic about the offspring where both parents were addicted to the habit.

We know that the heartbeat of an unborn infant is accelerated five or six per minute while its mother is smoking. We know that nicotine in minute quantities is given to puppies and kittens to keep them from growing and to produce dwarfs. We know that a smoking mother bathes the cells of her unborn child with blood containing nicotine. Physicians have stated that children of smoking mothers are sometimes born with tobacco hearts. The leading gynecologist of a great city told me that smoking women recovered much more slowly after childbirth, and in case of complications they were much less likely to recover at all. The Dean of a great medical school told me that he emphatically warned his students not to smoke if they wished to preserve their physical powers at the highest possible degree of efficiency.

That smoking shortens the "wind" and lowers physical endurance, is well known. It lessens accuracy in target shooting, typewriting and similar tests. I know of no instance where a smoker ever graduated at the head of his class. If an instance is on record I venture to say that it was because there were few if any non-smokers in the class.

Dr. Kellogg, of the Battle Creek Sanitorium, says that smoking constricts the arteries and puts a ten percent extra load on the heart. This means that a few cigarettes a day cause the heart to expend an extra amount of energy equivalent to that required to lift twelve tons one foot from the floor. No wonder the heart wears out sooner. No wonder athletes are not allowed to smoke. But the race of life is certainly more important than any athletic race, so why handicap oneself for the major undertaking of life. Dr. Kellogg further states that "tobacco is a heart poison." We know that smoking not only accelerates but causes irregularity in the heartbeat. If a young person could see the record of his heartbeat after he had smoked for thirty years he would not smoke.

As a boy I considered the matter and decided that I would not acquire a habit that would not only be expensive and dirty, but would make me uncomfortable all the waking hours of my life unless I was manipulating a cigarette, cigar or pipe with one hand and a match and ash tray with the other. I did not want to be a slave to such a binding habit. I was comfortable without it and I did not want to make myself so uncomfortable that all the rest of my life "I'd walk a mile for a Camel." Tobacco confers no sense of well-being or pleasure, until its use, like all narcotics, has made one uncomfortable without it. Then its continued use merely restores one's comfort. It does not create any comfort, it only dispels the sense of discomfort that the smoker feels without it. And that discomfort would never have been felt if the drug had not created it. So in effect the smoker subjects himself to livelong discomfort, all for the sake of the pleasure he feels in being made comfortable again when he smokes. It is

like my friend who said he liked to wear a tight pair of shoes because it felt so good when he took them off.

We know that nicotine is a violent poison and that tobacco smoke also contains other powerful poisons such as carbon monoxide, prussic acid and furfurol. A canary exposed to a moderate amount of cigarette smoke will die in a few minutes. So would a human being were it not for the fact that his liver and kidneys have the power of neutralizing the poison. But if one uses his bodily organs to neutralize poison they are less able as the years go on to perform their normal functions and he is far more likely to become a victim of disease. I was once present at a serious operation where the surgeon told me the patient would not have recovered had he been a smoker. Several times I have been told that, in the case of pneumonia or other serious disease.

Luther Burbank would not employ anyone who smoked as it injured the delicate plants with which he was experimenting. Japanese who attend silk worms are not allowed to smoke as it would kill the worms.

Over the years that I have studied this question I have accumulated much evidence that I could go on piling up, but space fails. Surely I have said enough to show that we have a duty to inform our young people about tobacco. Surely the mothers of the race should refrain from smoking, at least until after their children are born. Surely we cannot view with unconcern the fact that the habit of smoking has crossed the barrier of sex, invaded the realm of childhood and marches steadily toward the cradle.

Glen Ridge, New Jersey.

Things that are Excellent

By Leslie D. Shaffer

THE RESTFUL little cottage, tucked close beside the shore of the lake, gave welcome to the Pilgrim. Daylight was changing into dusk. The sun slipped below the western shore and transformed the blue sky into a great bowl of burnished copper. The amethyst lake masqueraded with a saffron gown. Dusk yielded to darkness and on the purple waters a golden path of shimmering light was reflected from a far-away cottage.

All was restful and calm. In the quietness of night the croaking frogs kept up a constant chatter, punctuated by deep, resonant notes. Playful little waves, still restless, were spanking the bottoms of the anchored boats. A fisherman's canoe drifting leisurely was the only evidence of human activity. The turtles scuttled away to their marshy nooks. The great blue heron made its lonely flight over the lake like some majestic-winged messenger. The water lilies, which had shown in pure gold and white on the surface of the lake like stars reflected from heaven, were swaying gently among the reeds and rushes.

God was in that place of calm beauty. In a still small voice he spoke to the listening Pilgrim. God speaks to everyone through the things that are excellent.

The attentive Pilgrim, seeking release from the weight of human cares and errors, quieted the troubling questions in his mind. God's children of the woods and the lake were speaking. Their language was lyric, their voices were clearer than those heard in vested choirs. The echoed cadence of their mirth brought cheer and comfort. The Pilgrim thought of the things that are excellent and beautiful in nature, and his spirit was cleansed. A song began to sing itself in his soul.

Nature's song was symphonic. Stars gave it brilliance. The grasses chanted back an anthem to the whispering winds. The great high arch of purple sky hummed with the hills a vesper chant. The words of the song were six—Goodness, Beauty, Truth, Love, Service, and Sacrifice. These are the words of God.

The water lily sang its simple song for the Pilgrim, and it made his spirit sensitive and tender for all men everywhere. It sang in a spirit of conquering courage. Deep, dark recesses, mud and seaweed had been vanquished. Every lily in gracefulness and loveliness had risen from darkness into light. Every lily had pushed back the suffocating ooze and decaying vegetation and had unfurled in the pure clear air, blossoms which were prayers of gratitude. Out of the deepening, darkening waters came the miracle of life, responding to the light.

The Pilgrim remembered that he had heard men pray for light; that he had heard men pray for sight; that men were yearning for the right. He remembered, too, that men could grow, beckoned by the light, lifting themselves from low levels of life into the light of God. Then shall all life be like the things that are excellent.

Philadelphia, Pennsylvania.

The Church-Home Relationship

By Paul P. Younger

TO observe the decline in family religion gives cause for concern. This is the experience of many Friends. Statistics indicate that the family altar is neglected by many parents. Moreover the family pew in worship is no longer considered essential. Too many parents send their children to our churches instead of bringing them. The Bible is often unopened, even in the homes of church members, for weeks and months at a time. In many homes the only remaining evidence of Christian faith is manifested at meal time when a silent grace period is observed. While these things may not be the test of a vital Christian faith it would seem that religion to be real must express itself in some such terms.

This paper is presented under the auspices of the Department of Christian Home Life of the Board of Christian Education of the Five Years Meeting, of which the author is a member representing California Yearly Meeting. Paul P. Younger is pastor of the Ramona Park Community Church, Alhambra, California.

Where there is evidence of such Christian virtues as kindness, love, happiness, cooperation, respect and confidence, perhaps we may rest assured that beneath the surface are real spiritual foundations. But are we to be satisfied to pick the fruit without giving care to the tree? One crop may be gathered without special reference being paid to its source, but what about the next year? So it seems in connection with the home. One generation may be able to keep respectably religious by just bearing the fruit of a better past, but what about the next in line?

Is it not today as it has always been in the past, that parents are chief among the spiritual guides for their children?

It is true that there are exceptions to the rule but in these cases the children are helped in spite of their parents rather than because of them. This is too frequently what the church is trying to do—help the children in spite of adverse home conditions. It may be that in such cases a grave injustice is being done: on the one hand to parents who are trying to pass the responsibility for the Christian nurture for their children over to the church, and on the other hand by throwing a double responsibility upon the child who too often breaks under the strain and is lost to Christ and the church. Just what is to be done about it? In answer it would seem that two essential convictions should be stressed: first, that the parents' job includes teaching religion; and second, that the church cannot accomplish very much alone.

To be entrusted with the responsibility of helping the child get a start in life should mean more than to see to its physical health as important as that is. Whether we always realize it or not, the spiritual-emotional set in the life of a child is accomplished very early, perhaps before outside influences have had very much effect. Standards as a basis for character building are taken from what parents *are*, much more than from what they say. Religious attitudes are formed and habits set much earlier than we think. In this case, if the parent is not a teacher of religion, who is? A part of a child's birthright is his parents, and to be a birthright Friend in the true sense of the word does not simply mean being born of parents who are members of the meeting, but rather being born of parents who live out in their own homes the spirit and convictions of the meeting.

It is becoming more and more clear, then, that the main outlines of one's personality are formed under home influences. Here it is that the emotional life of the child is formed. This is the most fundamentally Christian or unchristian teaching found in life. This is the first teaching for or against religion and it always remains. Later spiritual experiences are largely built upon it. Since this is chiefly accomplished by means of the relationships which exist in the family, especially between the husband and the wife, it is easy to see the importance of the home. Nothing can ever take the place of a living religion which finds its expression through the lives of religious parents.

In the home as in no other group, religion is meant to qualify human relationships. It is the fortress of religious freedom, the laboratory of religious instruction, the builder for Christian idealism. Human relationships in the large will rise no higher than those which are fostered in the home. Sometimes religious teachings emphasize such abstract qualities as kindness, love, justice, cooperation, etc.; at other times such acts as forgiveness, sharing burdens, weeping with the sorrowful, or giving a cup of cold water to the thirsty. Again we promote Bible reading, family devotions, grace at meals, or a bedtime story, as the instrument of the spiritual. In all of this the springs of human action are tempered and parents have performed their most important function, namely, being teachers of religion.

To postpone the matter of definite religious training until a time when the church is asked to share the responsibility, is to lose a most golden opportunity, but this is all too frequently the case. In some way the church must minister to these spiritually handicapped children, of whom there are some and in each of our meetings.

Furthermore, to add to the already difficult situation of a poor start on the part of the child, the church will usually be confronted with the task of trying to do the job of teaching religion single handed; in which case the child senses that religion is an extra-curricular activity. Sooner or later there come conflicts between the standards and ideals of the church and those practiced in the home, and the child very often reverts to his early training and follows the example of his parents by graduating himself from the church. He has got the wrong idea of the church and is thereafter harder to move spiritually than had he had no training in the church at all.

As long as the church does not try to do more than teach in very general terms, and does not expect much from either the parents or the child, a nominal church relationship may continue to exist for a few years. But if parents who are not active in the church themselves feel that you are really trying to Christianize their child they withdraw cooperation and the child is left stranded. To cite one incident out of my own experience. A family, not Friends, sent their child to the church for religious instruction. In the course of a few months a temperance lesson was given. It so impressed the child that she went home and rebuked the parents for keeping alcoholic beverages in the icebox. In a few days the teacher and the pastor were told that if the church was going to teach contradictory to the standards of the home, the child could no longer attend.

This is indicative of what is going on in a widespread way but in a milder form in the majority of homes where the parents send their children to the church for religious instruction, and where an active church home relationship does not exist. If what the church teaches is not encouraged in the home and practiced by the parents, there can be little if any real learning. The Holy Spirit is a tremendous force in the life of a little child but if the home must be a battle ground between the forces of righteousness and evil, it does something to the child which the church, no matter how hard it tries, is scarcely ever able to overcome. The only wholesome relationship is that in which the church is a helper to the home and the home is a laboratory for the church. Through actual living in the home, the seed which is sown may be nurtured and cultivated. It is under these circumstances that we may hope to be of real help to the child.

A few suggestions may be offered as helpful in conclusion:

1. The incident of enrollment is of great importance. Parents should be present for this occasion. Time should be taken to explain something about the work of the church and the importance of the home-church relationship. Printed suggestions to be handed to the parents setting forth the implications of the enrollment constitutes an excellent aid.

2. The church should insist upon a wholesome parent-teacher relationship. This may be accomplished in many ways. Visitation on the part of both the teacher and the parent will strengthen the relationship and lead to understanding. The parent should visit the department and the teacher should visit the home. Social and study occasions for teachers and parents, especially in small groups, will foster interest and promote cooperation. In some cases an exchange of correspondence is useful. It is the personal touch, however, that is of greatest help and this should be fostered.

3. It is a great help toward success if a system of reports for the church to the home and for the home to the church is maintained. This means more than a grade card unless you are thinking of a quite extensive one. The home should be informed on such matters as attendance, participation, improvement and interest, to be sure, but the further step and perhaps the most important one is to keep the home informed as to what you are teaching and what the parent may look for in conduct and how the child may be encouraged through home activity. Home work in the interests of the church should be in terms of living more than of study. Furthermore, the home should be furnished a form upon which the parent may report upon such things as improvement in attitudes, strengthening of character traits, interests attitude towards the church, and progress in self-control and self-guidance. Some of the problems of the spiritual life of the child are often known to the parents and should be shared by the teacher. These and many more items should have the constant consideration of the home.

4. The church should sponsor regularly activities for the whole family as whole family worship services, programs,

social occasions, projects of work, etc. Family unity and family cooperation greatly strengthen the program of Christian education. The church is more like the family in the large than anything else in our society, and so to make the church as much like a big family as possible will do more to bring the home and the church together in active cooperation than any other one thing. The church that is so carefully and so closely graded as to keep the family broken up in participation for the whole Sunday morning is only fostering the modern trend of the disintegration of the home and family life. Parallel graded activities are essential to be sure where the children and the parents will each have their own activities going on at the same time and in different groups, but also we must have something which they can do together. In the church on Sunday, worship is that activity. On week night occasions, eating and playing together should not be overlooked.

The most urgent problem before us is that of keeping the church a family affair. As the only institution that serves us from the cradle to the grave, why should it be neglected? The church that is a definite aid to the home, and not a substitute in the matter of religious training, is the church that is doing much to keep our homes Christian. The church that becomes a substitute for the home in matters of the Spirit may be definitely contributing to the weakening of family religion. The department on Christian Home Life of the Five Years Meeting Board on Christian Education stands ready to help in this important matter.

Alhambra, California.

This is the Town that Autos Built

Three Busy Days in Detroit

UNDER the weight of a common concern, a small deputation from the three historic peace churches journeyed to Detroit recently for a conference with Dr. Edgar DeWitt Jones, President of the Federal Council of the Churches of Christ in America. This offered us the occasion for a long-deferred visit to Detroit and Detroit Friends.

Arriving in the city quite early on a Friday morning, the writer made his way to the Wardell Apartment Hotel, the appointed place of meeting, next to the Detroit Art Institute out on Woodward Avenue. After accustoming himself to the quiet elegance of the Wardell, and finding considerable time available, he walked over to the general Public Library, immediately across the Avenue from the Art Institute.

Which Way, Mr. President?

Here we did a little "outside reading" in anticipation of our conference. In May *Harpers*, we found in the article, "Where Are You Going, Mr. President?" by Hubert Herring, the best statement of recent trends in this country's foreign policy that we have seen anywhere. It is comprehensively revealing and startling. Then, in the quarterly review, *Christendom*, we read an article by Adolf Keller, "The American Church—Through European Eyes," in which these words jutted out like the promontory he indicated: "The denominational church stands today like a rocky island in the midst of the ocean of a vague Christian life." Obviously, this striking observation had some bearing upon the concern which had brought us to Detroit.

As we looked about us in the large reading room and saw people of all classes reading freely, according to taste and interest, from the hundreds of periodicals available, covering all areas of thought and action, the free public library, common to our American life, appealed to us strikingly as the symbol and source of our democracy.

In Conference with Dr. Jones

Returning to the Wardell, we found Carl Landes, Mennonite, of Bluffton, Ohio, waiting for somebody to turn up. We had not talked together long before J. Edgar Williams, pastor of the First Friends Church in Detroit, appeared. Others soon to arrive were the three representatives of the Church of the Brethren: Rufus D. Bowman, head of Bethany Seminary in Chicago, and Professors C. Ray Keim and Oscar Nehrer of Manchester College; and after them, a woman Friend, Frances D. Streightoff of Indianapolis.

Promptly came Dr. Jones, whom Edgar Williams as a friend and colleague in the city, presented to us, or us to him, after which the group repaired to the dining room where we were seated around the appointed luncheon and conference table. Since our joint concern originated with the Brethren, Rufus Bowman initiated the discussion. Expressing appreciation of the leadership which the Federal Council Commission is giving on behalf of world peace, he said we felt that the churches as a whole are entirely too dormant in the face of the drift toward war. Our purpose was to discuss with Dr. Jones, as President of the Federal Council, certain means whereby the Protestant churches of America could be awakened to their great responsibility.

We found Dr. Jones warmly hospitable to our concern. For two hours we talked frankly of the present situation, during which the President of the Federal Council, who is pastor of the Central Woodward Church of the Disciples in Detroit, said that in all his long career he had never known the peace movement in this country to be at such a low ebb as at the present. While some might not agree with him in this judgment, his verdict certainly gave added justification to our mission in calling upon him. Indeed, time and again he expressed the warmest appreciation of the fact that we had come such distances, at expense of time and money, to lay our burden before him. As to the sequel to our visit it is too early to say, but we parted feeling that we had a hearty cooperator in Dr. Jones who had received us so graciously and sympathetically. In any case, we ourselves were "free," as Friends of yore would have put it.

Jones Family in the Headlines

As we sat at the luncheon and conference table, it occurred to us that the name Jones is as significant in contemporary Christian life as it is common among family names. Here with us was one Jones, the titular head of American Protestantism. Another, E. Stanley Jones, is perhaps the best known exemplar of evangelical fervor combined with a passion for social righteousness. Our own Rufus is widely recognized as this country's outstanding interpreter of the mystical way of the Christian life. And as an apostle of Christian education to other races, included in this select circle of the Joneses is Thomas Elsa Jones of Fisk University. This makes it two out of four, or fifty-fifty for the Friends—with other Friendly Joneses on the way!

A Good Name Gone Wrong

With the object of our appointment performed, time was now ours in which to look around a bit, with J. Edgar Williams as mentor and guide. We feel something of a proprietary interest in

Detroit because of the name of its chief thoroughfare. As Fifth Avenue is to New York, Pensylvania Avenue to Washington, and Euclid Avenue to Cleveland, so is Woodward Avenue to Detroit. It is a noble thoroughfare, though it has been transformed in the industrial rise of the city, from an avenue of the grand mansions to a street of merchandise. We were riding up the Avenue in a certain sense of family pride and importance, reading Woodward this and Woodward that, as we looked from window to window. But we looked once too often, as pride has a way of doing, when we read—"The Woodward Cocktail Bar." Not so good!

In a Temple of Industry

One's thought naturally turned to features of the city that are characteristic of its growth and prestige. First, then, to the Fisher Building, in which we stood gazing in admiration at the marvellous marbles and mosaics, here in this temple of industry, that one is inclined to associate only with cathedrals, art institutes and national libraries. From there under the street by tube we crossed to the General Motors Building, where we inspected as seriously and as critically as if we were in the market to buy, the last minute, de luxe creations of that great corporation. No, not today, thank you—we must have a little time in which to think it over! And so out on the street we go—to catch a bus down town.

We call upon an Earlham alumnus, Harry Prevo, at his sightly office rooms overlooking the city and the Detroit River. While still a young man, his name is included in the firm of a large accounting company. Incidentally, we assume that the business of accounting is rather an important one these days in this industrial city with its peculiar vicissitudes and uncertainties. Detroit is built on wheels, literally and figuratively, and industrial wheels, like the cars they run, have a way of going out of control. As symptomatic of this jittery uncertainty eight separate strikes were reported as going on simultaneously during the week we were in the city.

Impressions of Detroit

Detroit is a spreading, sprawling city. It gives one the impression of having been formed by an industrial flood that has overflowed its banks to cover a vast lowland area. When the flood is high, the urban area is still further extended; when it recedes, there is some evidence of bleak emptiness in the wake of the recession.

One product in abundance has been thrown up far and wide by Detroit's industrial flood. We refer to the glut of used—or unused—cars that is everywhere in evidence in open-air sales marts. Acres upon acres of these cars "that nobody knows"—and too few people seem to want—are seen wherever one goes along the avenues that radiate like spokes from the hub of the great city. Can it be, as someone has suggested, that in the country's surfeit of used cars is found the jam that holds back the free flow of our industrial and economic life? As one goes about Detroit and observes the thousands upon thousands of these automotive derelicts, it doesn't seem such a fantastic idea.

Home Folks Give Henry a Hand

In the evening Edgar Williams and Visiting Friend went to see the moving picture, Wells Fargo. It seemed fitting to see this picture in Detroit, since it portrayed a chapter in our national history having to do with transportation and communication. The newsreel feature, by coincidence, showed Henry Ford leaving the White House following his recent conference with President Roosevelt. We were interested to see that this Detroit movie audience gave Henry a hand when his picture was flashed on the screen.

Her Most Embarrassing Moment

By way of interlude, an amusing incident occurred as we were sitting talking in our hotel lobby at the evening dinner hour. Curiously enough we happened to be speaking of methods in practice on the part of an information and detective service for checking hotels, stores and places frequented by the public. A woman guest walked from the dining room across the lobby toward the elevator, and dropped a silver fork which obviously she had coveted as a souvenir of her visit at the hotel—and dropped it almost in front of the manager! When some one reached to retrieve it for her she kicked it out of the way impatiently as if to disavow any connection with it—perish the thought! The tell-tale fork was handed to the manager, who told us the lengths to which some guests will go in carrying off hotel equipment.

Presenting Tenor Waddington

The major part of Saturday was given over to a visit to Dearborn. After breakfasting together at our hotel, J. E. W. and V. F. went out to Edgar's pleasant apartment on Ohio Avenue. Awaiting us there with his car was Harry Waddington, a member of the Detroit meeting. And how he became a member is a detail of interest. Seventeen years ago he and his family came to this country from Lancashire, England, never having heard of the Society of Friends. One day Harry read a notice in a Detroit paper inserted by James Mendenhall, saying that a small Friends meeting in the city was organizing a chorus and invited volunteer help. Harry Waddington has a fine tenor voice (We heard it in action on Sunday) and loves to sing. Here was an open door for service. He answered in person, taking along a brother-in-law bass, and from that time till now, has been the sparkplug of the choir. In fact through all these years the Waddingtons have been counted among the devoted dependables of the meeting.

Edison Institute Museum

Out through Dearborn we drove to the wide open places beyond, the latter comprising baronial estates of Henry Ford. We rode past vast acreage of finely cultivated fields staked off in allotments to be used as gardens by unemployed or partially unemployed workers. Our first objective was the Edison Institute Museum, whose main exhibition hall covers approximately eight acres. It is still in process of construction and development. Constituting an immense congeries of exhibits, largely uncatalogued and unarranged as yet, the Museum in its rapid growth, impresses one as being typical of Detroit as already characterized by us. It spreads out and runs over everything. As indication of the millions of dollars which Ford is pouring into this great project, named as a memorial to his good friend the inventor, it is said that the teakwood floors alone represent a cost of nearly one million dollars.

While emphasis is naturally placed upon exhibits setting forth the development of transportation, including the progress of mechanical achievements, particularly as applied to agricultural equipment, the whole range of advancing civilization is included.

Ye Old Greenfield Village

Adjoining the Museum is the famous Greenfield Village. Here the handicraft arts of the past are presented as they were practiced in their own setting. In many instances the actual public buildings and private houses associated with these handicraft and social-economic developments have been secured and placed in the Village. To give atmosphere and variety to one's visit, guests are conveyed from the Museum to the Village in various types of antiquated, horse-drawn vehicles.

As did early American communities, Greenfield Village centers in the "green," around which stand the public buildings—the Inn, the Church, the School, the Courthouse, the Town Hall and the General Store. The Edison buildings, of which the restored laboratory is of special attraction, adjoin the "green." To show how authentically the Menlo Park setting has been reproduced, red New Jersey soil has been transported

and "planted" about this group of buildings. Craft industries represented are those of the cooper, the blacksmith, the weaver, the glass blower, the shoemaker, the tintype artist, the potter and others. Among the historic restorations are: Wright Brothers Bicycle Shop, birthplace of the airplane; Sir John Bennett's Jewelry Shop; Logan County Courthouse, in which Lincoln practiced law; Luther Burbank Office; Steinmetz Camp; Stephen Foster House; Noah Webster House; and Cape Cod Windmill.

At the Ford Rotunda

After having lunch in Dearborn, we drove to the Rotunda, a reproduction of that part of the Ford Building at the Century of Progress Exposition, adjacent to the General Offices and Administration Building and to the Ford Rouge Plant. Instead of making a tired tour of the latter, we sat in comfort in the Rotunda auditorium and looked at movietone pictures portraying the various mechanical processes involved in turning out, while you wait, the finished Ford product. On the walls of the Rotunda are to be read many terse epigrams credited to Henry Ford as indicative of the philosophy underlying his life and work. This one particularly attracted our attention: "Over-production is a money cry, not a human cry."

In the Hands of Our Friends

On our return to Detroit we were driven to the attractive new home of Dr. Bruce H. and Anita Kelsey Douglas on Warrington Drive, whose overnight guest we were to be. We had known them when they were children at Newberg, Oregon, and had later known Anita as a member of the Earlham College Faculty, but this was our first opportunity to renew association with Bruce. Mabel, the daughter of the house, who returned from Ann Arbor for the week-end, we had met with pleasure at the World Conference last September.

Grandson of John Henry Douglas

For a man still comparatively young, Dr. Bruce Douglas has gone far in his profession. He is Controller of Tuberculosis in the Detroit area, is Director of two large hospitals of more than eight hundred beds each, and supervises the work of other hospitals. A few days previous to our visit, his organization was given the Inter-Chamber of Commerce award for the best program of effective treatment and control in the United States. He is also President of the Michigan Tuberculosis Association. Further evidence of his prestige is found in the fact of his having been invited to spend some weeks in Hawaii this Summer to study the situation in the Islands and make recommendations for more effective control. On the Sunday preceding, much to modest Bruce's personal discomfiture, Edgar Williams arranged the morning service to emphasize the ministry of the medical profession in general and to recognize the significant work of Dr. Douglas in particular. A large audience was present, including many leading physicians of the city.

Sunday morning we went with the Douglas family to Sunday School and meeting, for, with all the demands upon their time, they are active in the work of both. It is heartening to see the spiritual ideals of families long well known for their ministry, thus maintained in succeeding generations.

Mingling with Detroit Friends

For some years our Detroit Friends have used as a meeting place, the Noble School building at Fullerton and Ohio Avenue. While of course there is a distinct disadvantage in not having a meeting home of their own, they are certainly fortunate in the use of so attractive a room as is the Noble School chapel. It is inviting in appearance and conducive, it seemed to us, to a spirit of worship.

As in all metropolitan areas, the problem of maintaining a vigorous Friends meeting is a difficult one, with Friends so widely scattered over the city. We pay tribute to the faithful ones who have stood by so loyally through the years. Some of these we knew and were glad to greet again, while others we met for the first time. They appealed to us as a substantial, interested group of folks, well shepherded by J. Edgar Williams. Certainly they gave us a hearty reception and an attentive hearing. We appreciated also the presence of some in the community who are not Friends.

We Hear Ambassador Wang

In the afternoon J. Edgar and V. F. attended a mass meeting in the Masonic Auditorium, addressed by Dr. C. T. Wang, Chinese Ambassador to the United States. A distinguished Christian layman of this generation, he came to Detroit under the auspices of the Detroit Y. M. C. A., as a statesman, he said, to "speak for a great people in a great crisis," and also as a Christian. It was an eloquent plea he made for American understanding and sympathy, explaining how the struggle which the Chinese are waging is analogous to our war for American independence.

Following this meeting we strolled up Woodward Avenue to the Art Institute where we had some time before the closing hour, after which we repaired again to the Wardell, to lounge and visit, awaiting the day's climax.

At Ford Symphony Broadcast

Having long enjoyed the Ford Sunday Evening Hour broadcast, we have desired to see as well as hear it. As soon as we knew we were to be in Detroit, we wrote Edgar Williams, asking him to get tickets. This gave but two days notice instead of two weeks as is customary. J. Edgar called up the office, explained the situation and within short order the tickets were at his door by special messenger. That we submit, was a demonstration of Ford efficiency. Naturally it made a favorable impression on Visiting Friend.

The broadcast is made from the same Masonic Auditorium where we had heard Ambassador Wang. It seats exactly five thousand people, and though we arrived early, the crowds were pouring in to fill the auditorium to capacity. Bruce and Anita Douglas joined us for the concert. As so often happens, it required an importunate visitor to get the home folks out to attend one of their own concerts. Efrem Zimbalist, famous violinist, was the feature attraction of the program.

It is always interesting to check what one sees with previous impressions. Mellifluous-voiced Truman Bradley, announcer, is younger and slighter than we had pictured him. William J. Cameron, Ford spokesman, stocky and florid, ran true to form. Our real surprise came in the chorus. Instead of numbering at least two or three hundred, it comprised hardly thirty. Right arrangement of the "mikes" gives the effect of volume.

Each attender on arriving is given a folder program in which is a small, loose sheet giving music and words of the final stanza of the closing hymn, in which the audience is requested to join. Ten minutes before the broadcast begins, Truman Bradley appears, gives a few admonitions to the auditors, and calls for a "choir practice" of the closing hymn. This explains the readiness with which the Ford Sunday evening audiences participate in the closing chorus. It was with pleasure and some sense of thrill that we joined with 4,999 others in singing:

His spirit floweth free, high surging
where it will:
In prophet's word he spoke of old,—
he speaketh still.
Established is his law, and changless it shall stand,
Deep writ upon the human heart,
on sea, or land.—Amen.

It was a fitting finale to our three days in the city made famous by automobiles; not quite a finale either, for before depositing us at the station to take a night train home, Bruce and Anita Douglas took us for a drive which encircled Bell Isle, the island recreation park so popular with the people of Detroit.

W. C. W.

CAMP CONFERENCES FOR YOUNG FRIENDS

Survey of This Summer Activity of Our Young People of Five Years Meeting

Young Friends organizations of the eleven Yearly Meetings in the Five Years Meeting sponsor and conduct fourteen camps or conferences. Concerning some of these we do not have full information, but some of the information we do have may prove of interest to Friends.

New England Young Friends, like their neighbors to the west, meet in connection with the regular Yearly Meeting sessions, to be held at Ocean Park, Maine, June 20 to 26. Thus writes one: "We are able to assemble quite a group at that time. Last year there were about 150 Young Friends and Juniors present. We held four meetings a day including discussion groups, a class for training workers in the Sunday Schools and Vacation Schools, and a rally each evening after the regular evening session. Having our sessions in connection with the Yearly Meeting works out well." Morris Austin of South China, Maine, is chairman.

New York has two conferences, one in connection with Yearly Meeting, to be at Keuka Lake, July 18 to 24. Then another conference is sponsored by both New York Yearly Meetings and meets at Lake Minnewaska, twenty-five miles west of Poughkeepsie. From the folder, this must be a spot of great beauty. Katharine Cook and James Holden are co-chairmen of the committee planning for this conference, while Harold Brown of Aurora is chairman of the Board of Young Friends.

Canada's Camp is one of those regarding which little information is at hand. It meets at Camp Neekaunis, Waubaushene, Ontario, on a bay of Georgian Bay, and probably ninety miles almost due north of Toronto. We understand Gordon Hay of Toronto is chairman of Canada Young Friends, or is at least one of their leaders.

Travelling south we come to Baltimore, whose plans are being completed for the annual camp at Camp Keewadin, Riva, Maryland, from the third to the fifth of September. Keewadin is thirty-two miles south of Baltimore. Albert Simon of York Road, Towson, Maryland, is the chairman of the Baltimore Committee.

Going on farther south, we find that North Carolina sponsoring a "Fellowship Camp" at Camp Nawakwa, three miles north of Randleman, twenty-five miles south of Greensboro, July 15 to 17. This camp is operated by the Greensboro Y. M. C. A., and the Young Friends enjoy its use under the leadership of Leah Hammond, Colfax, North Carolina.

Wilmington Young Friends expect to gather at Camp Clifton, the Four-H camp about five miles southeast of Yellow Springs, Ohio, August 23 to 28. They already have their program well set up and their leaders chosen. No doubt they will have again one hundred or more Young Friends in attendance. Arthur Bernard of New Vienna, Ohio, is the new chairman.

Crossing the line into Indiana, we find another Yearly Meeting with two camps: one at Quaker Haven, near Syracuse, Indiana, to meet the needs of fifteen quarterly meetings; and then one at Quaker Cove on an island in Puget Sound, to meet the needs of Friends way out in the State of Washington. So far as we know, these camps are the only ones actually owned by Friends. While Robert E. Cope of New Castle, Indiana, is the general chairman of the Young Friends Committee, Ruth Schmoe, 14530 Thirty-eighth N. E., Seattle, is chairman of the Quaker Cove Conference committee. Quaker Haven's camp is from June 17 to 22, with Quaker Cove's camp about the same time, perhaps a little earlier.

Western Yearly Meeting Young Friends from western Indiana and eastern Illinois assemble June 13 at Camp Mack, Milford, Indiana. This camp is owned by the Church of the Brethren and was found very satisfactory when the conference was held there for the first time last year. The committee is expecting well over two hundred to be present this year. Mildred E. Rinard, of Elizabethtown, Indiana, is chairman of the Young Friends Division of Western Yearly Meeting's Christian Education Committee, and thus is chairman of the conference committee.

Iowa Yearly Meeting Young Friends expect to gather at William Penn College, Oskaloosa, August 1 to 4. For years their conference has migrated among the larger meetings, but it has been increasingly difficult to find accommodations, so now the conference may become an annual guest of the College. Paul Barnett, of Salem, is head of the committee.

With Cecil E. Hinshaw, of Denver, Colorado, as the mainspring, a number of Nebraska Yearly Meeting Young Friends expect to gather in a mountain lodge not far from Denver for a seminar-conference. Thus far no definite details have come to us.

Finally we cross the Rockies to find two conferences in California; the one to serve the Young Friends of southern California, again planned for Camp Arbalado, Seven Oaks, from August 2 to 5. Up around San Francisco the young people plan to journey to Camp Haynes on Lake Sequoia, Miramonta. Jesse Mar-

(Continued on page 224)

ALL IN THE DAY'S WORK AT FRIENDS HOUSE

American Quaker Tells of Visit to Central Offices of English Friends

Margaret E. Jones, who has served for some years as Secretary of the Florida Avenue Meeting in Washington, D. C., and who has acted as our Washington correspondent, is spending some months in Europe, first in England and then at Geneva. Later she plans to visit Palestine.

First, there is a pleasant walk across Tavistock Square, with all its lovely green things growing; then around the corner past a large building which is headquarters for the relief of Jewish refugees. Two Scotch pipers—perhaps they really aren't Scotch!—are shrilly asking for pennies as they walk along the street. On another corner a group of six men are singing, while an alms cup is outstretched. Busses, cars, huge trucks drawn by horses, people—a small portion of London's busy life presses down upon you and sweeps by.

Friends House is quickly reached. Already some people are sitting on the benches in its quiet garden, with the bright dashes of color the tulips make. A young man is dusting off the display windows where the Friends Book Store is advertising various books. Horace—they told me his name later—big and genial, with his uniform scrupulously brushed, was pasting a new poster on the large bulletin board, well covered with Peace and Temperance posters.

Big and gracious is Friends House. The offices of the Yearly Meeting are here, and many offices of the Friends Service Council. There are two Meeting Rooms, a large one and a much smaller one. Today many people are entering the doors, because the annual conference of the British Women's Total Abstinence Union is in session in the large Meeting Room.

Conferences with several staff members filled the morning, but not until after the morning devotional period which is shared by the staff of the Council in the room set apart at Friends House for meditation and quiet. It is a lovely small room, its walls tastefully hung with paintings, its ceiling a skylight so that the room is bright and cheerful. Each morning at ten-fifteen the staff and others gather here for fifteen minutes of quiet seeking for strength for the day's world-flung tasks.

Through the interviews which followed one learned about the International Student Club, so important a part of the work of Friends, with its regular weekly meetings at Friends House. There was

a thrilling hour with Joan Fry, who told us of the Allotment Schemes through which last year 120,000 unemployed men had their own gardens where they raised a variety of vegetables. There are more than two thousand of these groups, in every county but two in all of England and Wales. And the men themselves, out of their relief money, contributed $140,000 to the total cost of the scheme. The government donated $60,000; the private subscriptions amounted to another $60,000. Truly a most valuable and far reaching work, this, carried on by the Friends Allotment Committee ever since the great strike of 1926.

To get to Joan Fry's office we passed through a corridor leading to a door marked, "German Refugees." There is a bench outside the door. All day long one or more people seemed to be waiting there for their allotted few moments within the door. I am told there are over 40,000 refugees in England.

An attractive lunch room in the basement of Friends House afforded a pleasant interlude at noon, which was followed by an hour of reading and writing in the Institute, a large and cheerful library, with Friends papers from all over the world displayed on the tables, and portraits and pictures of Quaker events hanging on the walls.

There was an inquiry—wouldn't I have tea with the staff at three o'clock? Irene Pickard, from Geneva, would be there. It would be an excellent opportunity to talk with her about my Geneva plans. So, when the bell rang, we gathered in one of the offices and there was tea—pots of it, and pitchers of hot water, and pitchers of milk; and plates of sweets and biscuits. Then ten minutes of jollity with John Fletcher and Bernard Lawson and others, and a few brief words with Irene Pickard which promised, certainly, a grand time in Geneva.

For the next hour or so we planned how to get to Wales to see the work among the unemployed miners. A hasty visit to the Wayfarers' Travel Agency nearby—a struggle with time tables, with new and baffling names, decisions as to trains, and letters blandly announcing that another American was descending upon the William Nobles!

Then, a half hour with Joan Fry and some of her committee to see a film which is just in process of being made to carry the history of the Allotment Scheme. It is very well done, showing what was happening to one family on relief, and their status now since they have had an Allotment.

By this time, it is five-thirty. The staff has kindly invited me to join them as Paul and Rachel Sturge, just back from India, tell something about their trip. Paul Sturge is Director of the Friends Service Council, which includes the foreign mission work of English Friends, as well as the program which they share with the American Friends Service Committee. The Sturges had been visiting English Mission work in India and Palestine.

This seems to be an "Occasion," so there is tea—twice as much as there was at three o'clock: all sorts of biscuits, and pots of tea and pitchers of hot milk and hot water. As a matter of fact, the casual visitor from the uncivilized States might think that tea goes on all afternoon. Every time I went up and down the steps some one passed me with a tea tray. It seems, however that different people want their tea at different times. It isn't a continuous performance for every one.

Paul and Rachel Sturge gave us vivid pictures of India, of Gandhi and Tagore, of the incredible hardships of working conditions because of the terrific heat, of the consecration of the workers. We adjourned at seven for dinner, and an hour later I was back at Friends House for the weekly meeting of the International Student Club. About one hundred young people from many different countries gathered for the first meeting of the new term. Supposedly there was no program, but to their surprise they watched reel after reel of motion pictures of western United States and Canada shown them by an American who had just arrived and was unable to refrain from announcing that she did have movie films with her, if anyone cared to see them!

It was ever so pleasant to find Erica Hodgkin in the audience. We had but recently seen her at the International House in Washington. Her happy welcome, and her enthusiasm about her visit to the States, made the day complete.

CAMP CONFERENCES

(Continued from page 223)

ling, 341 S. Bright, Whittier, is chairman of the Young Friends Committee with, we believe, a separate committee planning for the Sequoia Conference. As in two or three other Yearly Meetings, California Young Friends are organized as "California Friends Christian Endeavor Union."

Plans are now under way for members or representatives of the Five Years Meeting Board of Christian Education to be present at nine of these fourteen camps or conferences. Another year it is planned to help furnish leadership for all fourteen, if such assistance is requested by the Yearly Meetings' committees. We believe these annual gatherings are worth-while and that all Friends should encourage attendance and help furnish constructive leadership.

MILTON H. HADLEY,
Chairman Young Friends Division
Board on Christian Education.
Chicago, Illinois.

NEAR EAST FRIENDS IN ANNUAL SESSION

Though the Rains Descended and Floods Came, a Good Time Was Had by All

The Syria and Palestine Yearly Meeting of Friends convened for its thirteenth session, at Brummana, Lebanon, April 16-20, under a spirit of fellowship and unity in worship, and a spirit of honest seeking to know how our small group may give fuller service for the Master in these lands.

Attendance at the sessions was very heartening. In spite of the frequent disturbances in Palestine, and the uncertain conditions of the roads, eighteen Friends came from Palestine, some of them from Ram Allah, and some from other schools or government positions in which they are working. Syrian Friends attended loyally, as well as the English workers in the Brummana Mission. Several people of other denominations who are sympathetic toward the ideals of Friends attended some of the meetings. The young Friends of Syria, who are engaged in business and in Y. W. C. A. work in and near Beirut, attended as many of the sessions as possible and showed an interest and sense of responsibility which were encouraging for the future of the Society here.

Nature seemed to conspire that we should be even more closely drawn together than usual, this year, and get even better acquainted with one another. No sooner had we arrived in Brummana, than the latter rains began, and for two days and nights the rain fell in torrents. It was a pleasant experience to waken in the night when one was snugly warm under as generous a supply of blankets as one had in mid-winter, and hear the wind lashing those tall umbrella pines on the mountain sides, and hear the roll of thunder and the roar of the rain on the tile roof; it was rather a different thing to go about in thin spring clothes prematurely donned, thinking regretfully of raincoats and rubbers and thick coats left at home in the confidence that the long winter season was over. Especially was this true when one lodged, ate, and attended meeting in three different buildings some distance apart. But the hospitality and kindness of the Brummana Friends, so much more abundant than the umbrella supply, made up for the physical rigours. There was good, home-cooked food for the Yearly Meeting family in the dining room of the Boys School, and hot tea and comforting wood fires, and the warmth of welcome and fellowship to dispel the cold. Between sessions Friends

sat in groups, indoors, chatting, discussing common problems and airing concerns. New people felt comfortably drawn in with the group, and old friends reveled in the indescribable satisfaction of renewing old acquaintance.

Visiting Friends from abroad brought us cheer and fresh courage. Almy Chace Grant was there from America, and Lettice Jowett and Helen M. Neave from England. Helen M. Neave (a descendant of Margaret Fell) had long wanted to visit Syria and Palestine for a reason particularly interesting to the Friends of Brummana and Ram Allah. Her mother was Ellen Clare Miller of Edinburgh, who accompanied Eli and Sibyl Jones on two missionary journeys to Syria and Palestine, their first one in 1867, and a second one very soon after. She acted as interpreter for Sibyl Jones as she travelled about preaching. Few people in the Near East spoke English in those days, and often it was necessary for Ellen Clare Miller to interpret the sermon into either French or German, and then have the dragoman interpret it into Arabic for the congregation. Helen M. Neave had heard many stories of those brave and thrilling adventures for the faith, from her mother, who loved these lands and always longed to revisit them, to see the fruit of those early labours. The mother never returned, but there was the daughter with us this year, realizing a dream of years in seeing the places and the people she had heard so much about.

The Yearly Meeting began with the meeting for worship on Easter morning in the Friends meetinghouse, where all the sessions were held. The meeting was not programmed, but the silence flowered out into rich expression, in prayer, and in messages, both from the facing seat and from the body of the meeting. Marshall Fox spoke briefly and powerfully about the resurrection; the power of immortal love as a regenerating and revivifying force in the human soul; and the wonder of immortality. His message brought us a fresh sense of the eternal truths, which are more real than are the material things which press upon us day by day. Then followed several short messages about how our faith in these eternal things can help us to live vitally and helpfully in the midst of the practical difficulties and problems of our time.

Helen M. Neave spoke very acceptably in one of the evening sessions on "Our Meetings for Worship," stressing the fact that in a vital Friends meeting, we really shut out distracting thoughts, and "get down into that deep place of worship where we can sense the nearness of God," and where God can reveal himself to us and speak to our souls, and give through us messages which are needed by others about us. She spoke of how great concerns for different kinds of service for humanity have often risen out of that kind of meeting for worship.

One of the outstanding sessions of the Yearly Meeting was given over to consideration of the State of Our Society in Syria and Palestine. The subject was introduced forcefully by Khalil Totah, who remarked on the fact that the charter members of our Friends meetings, who came into the Society as a result of the ministry of Eli and Sibyl Jones, are passing away, and we are faced with the fact that we have all too few second generation Friends who are ready to bear the responsibilities they are fast laying down.

Regret was expressed by some that our Friends meetings have not grown more rapidly in numbers than they have done. It was remarked by one Friend that perhaps Friends in their seventy years of service here had rather bent over backward in their effort not to draw members away from other Christian bodies, but rather to help them to make their own churches more spiritual. Several expressed the feeling that, while large membership is certainly not the primary object of our work in the meetings, still it is true that if the Quaker message is to be handed on from generation to generation like a torch, there must certainly be a faithful and well-informed group of Friends here to keep the torch alive.

Again, it was pointed out by a Friend who has worked many years in this land, that there is no way of getting statistics on the spiritual fruits of the religious teaching given in our schools to the youth representing so many religious groups, Christian, Moslem and Jew. Most of the former pupils are widely scattered, and after school days, never have opportunity to attend Friends meeting regularly, even if they did join the Society.

It was pointed out on the other side, however, that we perhaps have a larger responsibility than we are meeting, to the youth within reach of our meetings who have become indifferent to the forms of worship offered by the old churches of these lands, and yet have not identified themselves with any religious group better able to minister to their religious needs. One or two expressed the belief that in these lands where religious ceremony and creed have played and do play such a large part in the life of the people, it would be a long time before the faith and practice of Friends, purely spiritual and devoid of all ritual as they are, would attract large numbers of people; and that perhaps the real burden of our responsibility here was to be as leaven in spiritual things. Keen interest and deep concern were expressed by a number of those present. The sense of the meeting seemed to be that if we keep living vital Christian lives, our meetings will be built up both in numbers and in power, and our faith will become a really native plant, rooted in the East, and not dependent upon those who planted it here.

The Yearly Meeting closed with the reading of our epistle to other Yearly Meetings which have sent us messages of courage and of love. In the closing moments of worship we devoted ourselves afresh to the task of keeping our small stream of Christian influence flowing, pure and steady, confident that if we do our best it will form a part of the great river of living water, flowing out to those who thirst for the water of life.

MILDRED E. WHITE.

Ram Allah, Palestine.

EMILY PARKER ON PALM SUNDAY IN SPAIN

Up early and to thinking many things in connection with this day. After breakfast I put on my grass slippers and went to wait in front of the Hotel Victoria for Ayuda and friends to go to Crevillente, a place about sixty kilometros from here, where Francesca Wilson has started a Boy's Colony in which we have been interested and which we have somewhat helped. I am especially interested in the type of work done at this place, for it combines work of a mechanical nature with work on the land, as well as a little cultural and academic work. It is always good to find such constructive work being carried on when so much of destruction surrounds us all. I have already written of this place to the Youth groups in America and hope they will be able to supply soon the materials for which I asked.

As I waited, I found that all who passed me eyed my shoes, and me therein, with much surprise as well as amusement. It seems this particular kind is worn by peasants keeping goats and while I might have looked like a peasant I did not have any goats. One old girl came up to me and asked me where I got the slippers, made a few comments about them and then laughed heartily and gave me a good-natured shove as if we were both biddies together.

It was a beautiful ride to Crevillente and a still more beautiful walk up to the Colony. Irene C. and I were let out to walk up the last kilometros while Ayuda went for some mattresses. It was very quiet and very beautiful. It was very hard to remember that in other places not too far away the noise of big

guns, bombing planes and the cries of hate and pain were breaking the calm and above these sounds could never be heard any cry of "Hosanna!" Palm Sunday! The music of the song, 'The Palms," kept haunting me. This time it took no imagination for the palms which swept the Spanish sky today were beautifully real. But where were all the people who thronged the way crying, "Blessed is he who cometh in the name of the Lord?" Some are at the front fighting, some are "missing," many are huddled in refugios, especially the little children who might have been strewing flowers along the way. In other parts of the world many churches will be filled with new Easter hats and paid choirs singing "Hosanna." Oh generation of hypocrites, for ye sing to the most high with your lips while all the while your mind invents diabolical schemes for denying your songs and prayers.

The nearest I came to being in a church today was when we went into what was once a little chapel, now the storeroom for the Colony. Instead of the altar which usually attracts the eye was a great screen guarding the live wires which entered the chapel through the dome above the altar. Here was the transformer for the electrical supply for the whole place. Instead of the cross and candles, one's eye saw the significant sign—"Do Not Touch! Danger of Death!" Oh Santa Transformadora, at last your altar has become a source of light!

There is not much to write of the various things which occurred during the day. Of much talking, of games played with the boys, of Levi giving up his shoe-string to lace up a volley ball. All too soon came the time for our departure. I shall never forget the ride home: the hills ever different in the changing light and the fragrance of the orange blossoms which for the moment was greater than the smell of death.

We were back in Murcia to go to the meriendas as planned. Here were the children who should have been in the ranks of those who threw flowers on the way waiting for the little that we had to give them. What are hosannas in the face of hunger? There was not enough for all. Hosanna! When will our brains and hands bear evidence to the hosannas our lips so glibly shout? There is only silence as the evening sky reddens, the first star shines out and the palms, like silent sentinels, are silhouetted against the evening sky. Palm Sunday is over again!

S. EMILY PARKER.

Murcia, Spain, April 10, 1938.

Dealing with God and with a deputy sheriff are two entirely different matters: we sometimes fool the deputy sheriff.

PROBLEMS OF CHRISTIAN HOME LIFE STUDIED

The Builders Class of Chicago Monthly Meeting's Sunday School has been sponsoring a Christian Home Life Class which meets the first and third Sunday evenings of each month at the homes of the various class members. A complete set of packets was purchased from the Christian Home Life Department of the Five Years Meeting Board on Education and these have been circulating among the parents of the Sunday School.

Leland Foster Wood's book, "Growing Together in the Family," has served as the basis of our discussions although we found so much interest in family finances that extra lessons were included on this subject. The six chapters were assigned to families, to be handled by them as they saw fit. We would gather in the home about five-thirty to enjoy sandwiches and tea and cocoa. After this and a time of fellowship we would take up the lesson about seven. The first part of the class period was devoted to a review or comments on the subject; then followed a free discussion in which many usually took part. This would last until about eight-fifteen when the gathering would adjourn, partly because of the number of children present. The attendance of adults has varied from twelve to twenty-five, supplemented probably by an average of ten children enjoying themselves in some room of the home or in the basement.

One result is being watched with interest as both the book, and a special speaker on allowances for children, advocated that a certain amount be given them to spend as they see fit. Thus several children found themselves on Saturday morning with an unusual amount of money, a ten-year-old probably getting a quarter. Then the question came, what should parents do if their children spend all their allowance for candy? This was answered by saying that we must not put a severe handicap on their spending for then they would not learn how it should be done. Give them a premium on money they save for something that is specially desirable—such as the parents paying half the price of a pair of skates, if the youngster saves his half. Anyhow, several Chicago families are interested in watching how an allowance is being used by Junior, trusting it is better to spend a dime foolishly now than later to spend dollars thus.

From their experience these Friends feel they would commend a class of this kind to other groups of Friends. The book used has proven satisfactory and the same author has a pamphlet, "Building Spiritual Foundations in the Family," which should be equally good. Among the questions considered are, "How make our homes more Christian?" and "How shall the home meet pagan influences in the environment?" Also we feel that many groups of young married people and of parents should at least borrow the Christian Home Life Packets from the Board on Christian Education, 101 South Eighth Street, Richmond, Indiana, even if they cannot buy them.

MARSHALLTOWN MEETING MISCELLANY

The Women's Missionary Society and the missionary committee of the Marshalltown, Iowa, Monthly Meeting sponsored a missionary supper in the church on March 23 with more than one hundred present. Mary Cotton, returned missionary from Jamaica, and member of this meeting, gave the principal address. The tables were decorated representing the six fields of our interest. An offering representing the amount of money of the date of the birthday was received. It was one of the best services of the kind ever enjoyed here.

Our pastor, Carl D. Byrd, was the guest speaker for the United Brethren district meeting held in Marshalltown, March 26.

Hubert Mardock, Greenleaf, Idaho, conducted an unusually successful revival service for the two weeks preceding Easter. About fifty came forward to the altar. Fourteen asociate members were received into active relationship and fifteen new members were received on Easter morning. A public consecration service for the babies was held with nine being presented. An early morning worship service on Easter morning brought about fifty and nearly all stayed for the fellowship breakfast.

Rosa Harding, Albion, Iowa, member of this meeting, has been appointed pastor of the Albion Presbyterian Church following the resignation of their pastor for work in Siam.

Anna Graham, San Antonio, Texas, former Marshalltown Friend, died April 17, 1938, at the ag of fifty-five years. She had been very active in the work of this church until removal to Texas some ten years ago.

Edward L. Condon, an engineer by profession, has been receiving considerable commendation for his many fine collections, including coins, a very valuable agate collection, and many odds and ends of rare value, including Indian statuary, a collection of more than two hundred elephants of bronze or teakwood and a set of bronze presidential medals.

The Bible School sent the pastor as its representative to the Iowa State Sunday School Convention at Fort Dodge, Iowa, April 26-28.

The Quaker Choir of William Penn College were our guests Sunday, May 1, for the evening meeting. The highest words of praise are to be said for this service.

QUAKERDOM · AT · LARGE

In the June issue of *Religious Digest*, which corresponds more or less in a special field to the *Readers Digest* in the general field, appears the substance of, "Forsaking All Others," by Cecil E. Hinshaw, which was published in THE AMERICAN FRIEND for April 28.

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A radio feature, "Booze in the News," is being broadcast from station WTCN, Minneapolis, on Saturdays at 7:00 p. m. under the auspices of the Minnesota Temperance Movement. The commentator is H. Millard Jones, pastor of the Minneapolis Friends Meeting.

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Responding to an urgent invitation, Frank W. Dell of Whittier, California, is scheduled to sail from New York, June 10, to spend three or four months in evangelistic work in northern Ireland (Dublin Yearly Meeting). He expects also to engage in some religious service in England. He does not plan to return until late October.

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Supplementing the announcement made in our last issue, of Friends Colleges that are turning to distinguished Friends for baccalaureate addresses this commencement season: President O. W. Carrell informs us that Gilbert Bowles will give the address at Nebraska Central College on Sunday, May 29, at a union service in which the churches of the community join. Gilbert Bowles will remain over to attend the first day's session of Nebraska Yearly Meeting which opens on June 1.

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"Dawn is Forever," the eagerly anticipated volume of verse by E. Merrill Root, of the faculty of Earlham College, is now off the press and we expect to present quite soon an adequate review. Already this, the third volume of verse to come from the pen of Merrill Root, is widely and enthusiastically acclaimed. Simultaneously with the appearance of the volume, the Richmond Scribblers Club, of which he is an active and honored member, gave Merrill and Alsa Root a surprise recognition dinner at which tribute and mirth were finely blended.

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Paul D. Sturge, General Secretary of the Friends Service Council, wrote us from London on the eve of the sessions of London Yearly Meeting, expressing pleasure at the number of visitors from America who were there to be in attendance. He had met Jesse and Vesta Stanfield the previous week in Ireland at the sessions of Dublin Yearly Meeting, and spoke also of Thomas and Esther Jones of Fisk University and of J. Franklin and Frances G. Brown, the former the Clerk of New York Yearly Meeting, General Conference. Elbert and Lieuetta Russell were to arrive shortly from attendance upon the sessions of the World Christian Council at Utrecht.

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Two Friends are announced for lecture courses in the New England Institute of International Relations to be held at Wellesley College, Massachusetts, June 28, to July 8. Halford L. Hoskins, an Earlham College graduate, who is Dean of the Fletcher School of Law and Diplomacy, will lecture on "Power Politics in Central Europe." He returns to this country about the middle of next month from Czechoslovakia where he has been making a first-hand study of the actual situation there which relates so vitally to impending developments in Europe. The other Friend, A. J. Muste, formerly Secretary for the Fellowship of Reconciliation, but now minister at the Labor Temple in New York City, will lecture on "Religious Ideals in a World of Force."

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A letter from Elbert Russell reached us last week, written on board the *Statendam* on which he and Lieuetta Russell were enroute to Holland to attend the sessions of the Christian World Council. There were twelve on board with the same destination, who had been holding shipboard conferences which Elbert Russell wrote, "had helped very much in clarifying our point of view and in familiarizing us with the problems which will come before the conference." Following the latter, the Russells were to attend London Yearly Meeting, expecting to stay in London for most of the summer where he plans to work on his new History of Friends. Their son, Josiah Russell, of the University of North Carolina, and his family expect to join them in London about June 13. Josiah is collaborating with his father in the writing of the proposed history.

NEWS OF OUR MEETINGS

Pennville, Indiana, Friends Meeting is going forward under the able leadership of the pastors, Oscar and Alice Trader. The Women's Foreign Missionary Society has gained impetus with Alice Trader as the efficient president. The book, "Mecca and Beyond," is being studied. Missionary Day was observed in April with special numbers in the morning and a drama, "The Two Decisions," with emphasis on obeying the call to mission work, in the evening service. A guest meeting was held recently at the home of Joe and Rose Davis. A "carry-in" supper, followed by a program consisting of devotions, readings, and a playlet, depicting the need of supporting missions was given. The evening proved both pleasant and profitable.

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The recently organized Young People's Chorus of Fairmount, Indiana, Meeting made its initial appearance at the evening service on Sunday, May 8, with a program suitable to Mothers Day. The service was preceded by a tea for the mothers and daughters of the meeting. Additional new members were received into the meeting at the Sunday morning service.

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A beautiful and impressive Mothers Day service was conducted in the Winchester, Indiana, Friends church by the pastor, Aaron Napier. The choir rendered special music, and several members participated in the service with appropriate sentiments regarding mothers.

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Westfield Quarterly Meeting, Western Yearly Meeting, held its April session at Sheridan, Indiana. At the meeting on Ministry and Oversight, Cyrus J. Davis of Lamong Meeting, brought an inspiring message. Allen Reynolds, pastor of New London Meeting, gave an interesting and impressive sermon at the worship hour which followed, after which the business was cared for. The Friends of Westfield Quarterly Meeting are looking forward to a spiritual uplift in a tent meeting which is being planned to be held June 9, to July 3, at Hortonville, with Carl D. Byrd and wife of Marshalltown, Iowa, as evangelists.

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Pasadena Quarterly Meeting was held at Los Angeles, California, April 23, with R. Ernest Lamb, former pastor of Los Angeles Meeting, bringing the message at the morning session . . . The Los Angeles Meeting has been favored in the last few weeks with missionary visitors, including Carrie Samms from Alaska; Myra Frye and Lone Star from the Indian Center in Los Angeles; the Beals family from India; and Gurney and Elizabeth Binford from Japan. Members of the meeting are happy to have the Binfords located in their midst, and the women of the church expressed their appreciation with a kitchen shower for Elizabeth Binford at a recent Auxiliary Meeting. . . . Easter was commemorated with beautiful services. Sunday School

exercises included participation by the small children and an effective short play by the young people. Special music and unusual decorations enriched the morning worship, when the pastor brought an inspiring message on "The Living Power of the Resurrection."

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At the conclusion of the session of Whittier, California, Monthly Meeting on May 11, a reception, sponsored by the Whittier Friends Missionary circles, was held for the following missionaries who were presented by Winifred H. Milligan: Esther E. Baird, who had just returned from India, having concluded nearly a half century of service in that country; Marion E. Kelsey of Amesbury, Massachusetts, formerly of our mission in Palestine; Parolee and Ira Downs, who were on their way back to Alaska, following a year's furlough in the home land. Each of the honored guests spoke briefly.

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President Ora W. Carrell writes most appreciatively of the recent service performed in the Central City, Nebraska, area, both in the College and in the meeting and community, by Willard O. Trueblood. Not only in that section but in Nebraska Yearly Meeting as a whole his ministry has proved to be inspiring and constructive.

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Oskaloosa Quarterly Meeting was held at Albia, Iowa, May 7, 1938. Devotions were led by Samuel Jackson and the sermon of the morning was given by Lawrence Sams, whose text was taken from Matt. 13:45 and Gal. 5:22. He stressed the point that the "Pearl of Great Price" may be found only in complete surrender to Christ and in his purpose realized in our own lives. Anna Spann, pastor of the Albia Meeting, spoke at the Women's Missionary Union meeting during the noon hour, bringing a very challenging message on the "Good News—The Gospel of Christ for the World." Esther Stranahan gave an interesting report of the Oxford Group movement from the standpoint of Religious Education. A Junior Quarterly Meeting was organized with Eleanor Launsbery of Oskaloosa as Presiding Clerk and Juanita Harvey of New Sharon as Recording Clerk.

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May seventh saw cars coming to Muscatine, Iowa, from West Branch, Springdale, Buffalo and Bloomington to attend the Springdale Quarterly Meeting. The Meeting on Ministry and Oversight filled the church parlor. The morning meeting for worship was opened by Taylor Guthrie Quarterly Meeting Superintendent. Following song and prayer, a number of testimonies were given, after which Richard R. Newby gave a heartening message, assuring his hearers that they who trust God need have no fear. After a fine dinner the business meeting was held. Earl Kellogg of Des Moines, and Lew Pearson of Oskaloosa, and wives, were given opportunity to bring William Penn College matters before us. Renewed confidence in the future of the institution was manifested. Richard Newby remained over Sunday, visiting the Bloomington Bible School in the morning, and spending the rest of the day in Muscatine, with the Bloomington Friends uniting with the city meeting. The Young People's Rally in the afternoon filled the church. Reverend David R. Anderson, pastor of the Mulford Church in Muscatine, brought an inspiring message to the group. George B. Evans, who has been pastor in Muscatine for the past five years, is closing his ministry this year.

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Some twenty-five local Friends attended Pasadena, California, Quarterly Meeting held in Los Angeles, April 23. Among other items of interest favorably considered was the question of securing a Friends summer camp ground for the benefit of Christian Endeavor and other groups in the Yearly Meeting. The matter was referred to the Yearly Meeting . . . The Monthly Meeting has authorized the purchase of two hundred fifty new hymnals which we hope to have in service at an early date . . . Our pastor, R. Ernest Lamb, is much in demand for addresses in other churches. On April 28, he addressed the Ramona Park Brotherhood; on May 6, the Alamitos Brotherhood, and on May 10, the Southern California Wesley Fellowship Organization of the Methodist Church South, in Spurgeon Memorial Church in Santa Ana. . . . The Berean Class of the Bible School held a Dessert Social at the home of Ellis and Edna Pickett, the evening of May 10. . . . The women of the church have been providing quilts and clothing for Ira and Parolee Downs, returning to mission work in Alaska about June first. . . . Esther Baird was the guest speaker for our meeting of May 13, telling of her work in India. . . . The Men's Brotherhood has completed a successful year under the leadership of Barclay Winslow. Their Mother's Day dinner was followed by an address by Frank Davies, pastor of the Bethel Friends Church.

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Sandy Spring, Maryland, Friends extend a cordial invitation to all to attend the Quarterly Meeting to be held there June 11, and 12, with Ministry and Counsel Meeting at three o'clock on Saturday afternoon. In the evening an address is expected by Professor Francis C. Anscombe, a North Carolina Friend, who is on the faculty of the Moravian institution, Salem College. The meeting for worship will be held at eleven o'clock on Sunday with business meeting in the afternoon.

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Winneshiek Quarterly Meeting, (Iowa Yearly Meeting) was held April 30, and May 1, at Sawyer, Wisconsin, where Orin and Oshea Hutchins are pastors. Friends drove to attend from Hesper, Iowa, and Valton, Wisconsin. The presence and messages of Richard Newby, Yearly Meeting Superintendent, were encouragement to all. At the meeting for worship on Saturday he emphasized the importance of enduement with Power. At the Sunday afternoon meeting, Alvin Hoskins, pastor at Hesper, gave a peace address, warning that the war of tomorrow will take the young folks of today. Worship and business were supplemented with sight-seeing along Lake Michigan and the Bay where shipping of all kinds was much in evidence. The women Friends of Sawyer served dinner at the church when all enjoyed the social intercourse as the needs of the body were amply cared for. This Quarterly Meeting in which a fine spirit of unity and helpfulness were manifest, was one of the best ever held.

And Thirteen Days Yet to Go!

Did we say "Merry Month of May" in our last issue? This is how:

During the first eighteen days of the month we received 210 subscriptions to "The American Friend." Of this number, 44 were new subscriptions—as welcome as the flowers in May!

A Friends paper in every member home: this is the ideal set forth in an eastern meeting. As a result we get six new subscriptions from that meeting. That's a high ideal—we're for it!

Will your meeting "go and do likewise"? It takes the "go"

To Do Likewise!

Mister Editor, We Are Here!

Thus call two meetings who come knocking at the door of our Ten Per Cent Club. Beginning at Richmond, we first announced First Friends and West Richmond as having qualified. Two new counties are now heard from.

Good old Fairmount Meeting, Indiana, went into action the other day, and put on a canvass for new subscribers. Result: Fairmount has a subscription for every ten resident members. Thanks, Pastor Parvin, for such fine cooperation. Fairmount represents a town and country meeting.

Comes now good new Evanston, Illinois, Meeting, to say that it qualifies for membership. It represents a city meeting. Good work, Evanston. Who will be next?

The Latchstring's Out

ATTENTION! FRIENDS OF THE MID-WEST

The contemporary international scene will be reviewed from June 20th to July 1st, at the seventh annual Mid-West Institute of International Relations, to be held at North Central College, Naperville, Illinois.

Prominent statesmen, educators, journalists, and international authorities have places on the twelve day program, which offers Francis B. Sayre, Assistant Secretary of State, William Arnold-Forster, who has served in the British Admiralty during the world war and Otto Nathan, prominent German economist. Other faculty members include Carroll Binder, foreign editor of the Chicago *Daily News*, John A. Lapp, noted Catholic labor arbitrator, Rabbi Louis L. Mann, and Dr. George H. Blakeslee, formerly connected with the Department of State and advisor to the Lytton Commission in Manchuria. Norman Thomas will give an evening lecture. A special lecturer of interest to club women will be Mrs. Quincy Wright, chairman of government and foreign policy of the National League of Women Voters. Douglas V. Steere, Professor of Philosophy at Haverford College, Max Yergan, director of the International Committee on African Affairs, and E. Raymond Wilson, of the American Friends Service Committee, complete the regular faculty, in addition to which there are a number of discussion leaders.

The Mid-West Institute is one of eleven similar projects in the United States for the advancement of international understanding. The studies this year will deal with: (1) American relations in the Sino-Japanese conflict, (2) the problem of security in present day Europe, (3) the problem of international cooperation for world security, (4) religious and racial factors contributing to peace and war, and (5) community projects for international education.

Last year's Mid-West Institute attracted 180 representatives from twenty-three States, and represented a large number of civic and religious organizations.

In the past it has drawn its main attendance from teachers, community leaders, clergymen, and upper-class college students, Of all groups, Friends of the Middle-West should be largely represented at this Institute. How can we be good leaders in this, one of our major causes, unless we ourselves be well informed and energized?

FROM VERMILION GROVE, ILLINOIS

Friends at Vermilion Grove, Illinois, have been honored since Easter by two very fine courtesy Sunday evening services. On the evening of April 17, a group of young Friends from New London, Indiana, presented the playlet, "So Pilate Washed His Hands," to a very appreciative audience. In the devotional service conducted by the pastor, Frank V. Stafford, Mrs. Paul Wise, sang, "The Holy City," very effectively.

The fact that the ten young people from New London were former parishioners of Frank Stafford, who served as pastor there for seven years, added much to the interest of the service.

On Sunday evening, May 8, the adult choir of the Second Christian Church of Danville, presented the beautiful cantata, "Easter Sunrise Song," conducted by Mrs. Walter Dye, which was greeted by a well filled house of pleased listeners. Both programs were inspirational and helpful.

Interest in Missions has been greatly aroused by the visit and services of Ira and Parolee Downs, missionaries to Alaska, sent out by California Yearly Meeting. They have been in the limits of Western Yearly Meeting since mid-summer of last year and have spoken in many churches, not only of Friends but other denominations. On the first Sunday in May they were honored with a farewell basket dinner at Georgetown, in Vermilion Quarterly Meeting, with representatives of nearly all our congregations present. Ira and Parolee Downs are products of Vermilion Quarterly Meeting, the former having been recorded a minister here and Parolee being the daughter of the late Noah Dixon, well known Friends Minister and Mary Hiberly Dixon, both of whom were claimed by death while Ira and Parolee were in Alaska.

REAL PEACE MESSAGE AT SPRING FESTIVAL

Elizabeth H. Emerson's "Missing," a play in one act, was impressively presented at a well-attended gathering of First Friends, Richmond. A Spring Festival had been arranged for May 6, by the leaders of the three circles of women workers as an occasion of festivity, education and wholesome fellowship. All ages were represented in the program, including a children's play, "The Weather Prophet," and this peace play by the women. Vocal and instrumental numbers added to the setting and made the peace message even more effective.

The Mother of the Unknown Soldier (Kate Stegall) rehearsed her experiences relating to the last word concerning her son reported missing and her frequent visits to the shrine during a score of years. His sweetheart of college days (Glenora Williams) questions her and gradually reveals her change of attitude toward war. She had encouraged him to enlist, thought it brave and patriotic, but now she urges his younger sister (Martha Commons) to help her boy friend decide for peace despite what others may say, for "no power on earth can make a man fight if he has the moral courage to say he won't."

Representing three generations of women, they portrayed their reactions to the challenge of war and to the haunting word, "missing." The mother thinks of his side: "he's missing us, he's missing Stella, and he's missing the children he might have had—he's missing all of life." The sweetheart thinks of herself as "the whole generation of women who have missed giving children to the world because our men were sacrificed to the war." "War always takes the best—the men with the best bodies and the best minds, and the world needs the children they could have fathered—it needed them to build, not to destroy."

Eloquent is the appeal of the youngest woman representing "all of youth, full of hope and desire to make a good world, and longing for home and family that are God's own gifts." These women had acquired wisdom through

passing years. Once they encouraged war and influenced men to enlist. Now they deeply regret their serious mistakes and work toward changing a philosophy of force to one that calls for the greatest courage in a more helpful service to mankind as promoters of true peace and good will.

This play, reprinted from *The Messenger of Peace*, is available, free, in pamphlet form at Friends Central Offices, Richmond, Indiana.

WICHITA FRIENDS WELL "ORGANIZED"

Wichita, Kansas, Friends are now pretty well "organized." By bequests left by W. Spencer and Lillian E. Hadley, for a pipe organ, and an outright gift by a local theater of a large concert organ to Friends University recently, both these institutions will enjoy high class organ music hereafter.

The Hadley memorial organ has been installed in the church and was dedicated on Mother's Day in a unique service at eleven o'clock, which included recognition of mothers as well. Nearly enough gifts in honor of mothers enabled the church to pay for the necessary expense of installing the organ, and at a vesper organ recital at five o'clock additional funds were given. The church was filled with appreciative audiences at both services.

The organ given to the University, valued at $12,000, is to be installed soon in the beautiful university auditorium, the expense to be met by the student body. It will be a valuable adjunct to the music department of the institution.

HARLEY M. MOORE SPEAKS AT WESTFIELD

Harley M. Moore, Superintendent of California Yearly Meeting, brought a most inspiring and helpful message at Westfield, Indiana, Meeting on the morning of May first, from the last three verses of Matthew eleven. Harley Moore was a Westfield boy, graduating from Union High School. Many visitors were present, coming from Indianapolis and surrounding communities to hear him.

The evening service was given over to the young people, in the interest of sending young Friends to Camp Mack this Summer. Marianna Brown of Carmel, in her own bright, spirited and inspiring way, gave a talk on the subject, "Purposeful Living," which was much appreciated by the young folks.

The Gleaners' Class of the Sunday School, taught by Orval H. Cox, had a social gathering at the church on Monday evening, May 12, in honor of Mother's Day, each member to bring mother, or her representative. Roll call was answered by the introduction of the mothers, giving their maiden name and place of birth. The mothers appreciated this honor given them. Refreshments were served and all enjoyed a most pleasant evening together.

RECOGNITION IS GIVEN A MINNEAPOLIS FRIEND

In its issue preceding Mothers Day, the *Parent-Teacher Broadcaster*, which circulates in one hundred and ten schools and in fifty-one thousand homes in Minneapolis, Minnesota, gave signal recognition to Emeline Hoyt Mekeel, now past ninety years of age. Her picture appeared on the front page under the caption, "A Real Mother." Below it appeared an article paying her tribute for having been instrumental in organizing the first Parent-Teachers Association in that city thirty-eight years ago. In connection with the story, "Mother Mekeel" relates how from her home she was accustomed to look over

into adjacent school grounds and observe the children, including two grandchildren of her own, at play. Sometimes there were things to commend and at others, things to criticize. In the latter case she felt a concern for how the mothers involved would feel if they knew. Accordingly she approached the Principal to inquire how often parents visited the school and how closely they kept in touch with its work. The reply was not heartening and soon after she had a tea at her home for the mothers, at which time a Mothers Club was formed. This was later reorganized to include the teachers, and the present Parent-Teachers Asociation was the result.

Emeline Hoyt Mekeel is an honored and much-loved member of Minneapolis Meeting. The Editor of THE AMERICAN FRIEND has a personal satisfaction in this recognition which she has received, from the fact that when in Minneapolis two years ago he and his family had the privilege and pleasure of meeting her and of catching something of her radiant, buoyant spirit.

A CORRECTION

In recent issues the street number of the new address of Gurney and Elizabeth Binford was inadvertently transposed. Their correct address is 4230 Budlong Avenue, Los Angeles, California.

THEIR GOLDEN WEDDING ANNIVERSARY

Friends and relatives of Thomas Hester and Florence Elliott Rees gathered at their home near Vermilion Grove, Illinois, on April 5, 1938, in observance of their Golden Wedding Anniversary. Assisted by their daughter, Alice, and their son, Russell Elliott Rees, and his family, they were happy to receive more than one hundred and fifty callers during the afternoon and evening. Thomas Rees is eighty years of age, and his wife is seventy-four. Both are life-long members of the Society of Friends and for most of their lives have been members of the Vermilion Monthly Meeting. Since their marriage, they have resided on a farm about one-half mile from the old Elliott home where they were married fifty years ago.

On Sunday, April 3, a family dinner was served to twenty-four. Among these were Thomas H. Rees, his sister, Sibyl J. Haworth, Friends minister, Bloomingdale, Indiana, and one brother, Dr. O. H. Rees, Knightstown. Indiana, the only ones remaining of the Rees family of eleven children. Florence Rees and Ada Elliott Clark remain out of a family of nine children. Marguerite P. Elliott of Salem, Oregon, brought greetings from the Elliotts in that State of whom there are remnants of four families.

In the afternoon, about forty-five nieces, nephews and cousins and more distant relatives called and enjoyed a social afternoon together with music and song, readings and reminiscences, A poem written and sent from New Mexico, by Elizabeth H. Emerson was read by Russell Rees and it was repeated with variations at the reception the following Tuesday and Tuesday evening.

L. Gurney Haworth, Indianapolis, in his own inimitable style, gave a musical reading, "Tell Me a Tale of the Airly Days," from Riley—a feature of every Rees reunion for many years, dedicated to the memory of loved ones who are gone.

Cherishing the memories of passing years, this couple is appreciative of the kindness shown in the sending of greetings, flowers and gifts, which contributed so much to their happiness on this Golden occasion.

CHARLES L. JESSUP

Charles L. Jessup, widely known Friend, died April 30, 1938, at his home in Brownsville, Texas, of which he had been an outstanding civic leader and distinguished citizen for many years. He was born near Friendswood, Indiana, July 4, 1865. After graduating from the Friends Academy, he attended Earlham College for a time. From his boyhood he was recognized as a born orator and early directed his eloquence to the prohibition cause. Even before he was of age he had travelled over several states in prohibition campaigns, in which work he came into personal contact with Frances E. Willard.

A birthright Friend, he was recorded as a minister at the age of twenty-three. In 1893 he was united in marriage to Hannah T. Pratt of Portland, Maine, also a Friends minister and a widely recognized evangelist, who survives. After a few years he was forced to give up public work on account of throat trouble.

In 1908 Charles and Hannah Jessup removed to Brownsville, Texas. There restored to health, he entered upon a career of activity which marked him as a man of unusual ability and as a community leader. With characteristic energy and contagious enthusiasm, he was prominently identified with many public enterprises of that section, his crowning achievement perhaps being his successful leadership in bringing deep water communications to the lower Rio Grande Valley. The well deserved tribute paid him, by the late President Harding is recalled on the occasion of the latter's visit to Brownsville. In addressing an immense audience there, he pointed to Charles L. Jessup, saying "I can only ask of God that I may be of as great service to my country as this man is to his Valley."

With all his activity in civic affairs, Charles Jessup maintained his devotion to his spiritual ideals and was a leader in the religious work of his community. In conducting the Business Men's Bible Class of the First Methodist Church of Brownsville, he gave lectures on Biblical topics that were so well received that they were published in book form. As a further token of appreciation of his work, he was given a trip to the Mediterranean countries, including Palestine, where he could visit the many points of interest in Biblical history. His standing in the community was attested by a leading and extended editorial of tribute in the Brownsville *Herald.*

Following a private service at the home, public funeral services were held at the first Methodist Church, with which he was identified.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

ENTRANCE PLANS FOR THE COMING YEAR

All places for the coming year have been filled. Friends are given preference on the waiting list.

Membership in the Junior and Senior classes is open to Friends only. No application for the Senior class can be considered after June 1.

Applications for scholarship can still be presented to the committee. If grants already made are released, additional applications can be considered.

For information about the course of study, tuition rate, Scholarships, etc., address—

WILLIAM EVES, 3RD. *Dean*, Box 351, George School, Pa.

GOD NEEDED A PRINTER IN HEAVEN!

At Russiaville, Indiana, in New London Quarterly Meeting, E. James Carter, son of Joshua and Catherine Margarie Carter, died May 6, 1938. He was born March 26, 1869, and spent his early life on the old home place northeast of Russiaville. Converted at the age of twenty-one, he remained true to this experience and took a deep interest in church work. In 1895 he was married to Effie Leonard. Having chosen the printers' trade for his life work, he moved with his family a few years later to Plainfield. Here he was recognized as an outstanding Christian leader, was recorded as a minister, and served as pastor at Plainfield and later at Azalia, Gray, Chester, West Grove, and at the time of his death, was serving Bethel Meeting.

In a tribute paid by the local newspaper, in whose office he worked, the Editor said, "Few men could cultivate in seventy years the many virtues which made up the beautiful character of E. J. Carter: loyalty, sincerity and honesty—the type of man who was good to his friends when nobody was looking. God surely needed a printer in heaven on May 6."

His wife, an adopted daughter, Helen, and one twin sister survive.

EARLY COPIES WANTED

For peace library collection purposes, early copies of *The Messenger of Peace* have been requested; especially copies when the paper was published by Daniel Hill, at New Vienna, Ohio. Write Emma Hill Hadley, 906 Main Street, Richmond, Indiana.

WOULD PREFER SERVICE AMONG FRIENDS

Though opportunities are open to him elsewhere, life-long Friend, minister and experienced executive seeks opening for service among Friends. Correspondence invited with any forward-looking meeting desiring to put on a broad program including personal evangelism and service to others at home and abroad. Address "F," THE AMERICAN FRIEND, Richmond, Indiana.

MARIS FAMILY DATA IS REQUESTED

For several years, Effie Hiatt van Tuyl has been gathering genealogical data of the Maris family in America, and hopes to publish, within a year, a new Maris Record Book. Desiring to bring the book down to date and to make it as inclusive of all information as possible, she asks Maris families, and those related in a direct line from George Maris of Pennsylvania (1683), to write her regarding family data. Address, 522 Osage Street, Leavenworth, Kansas.

BIRTHS

ASHLEY — At Pasadena, California, April 16, 1938, to Kenneth and Sylvia Carpenter Ashley, a daughter, Carolyn Marie.

FRAZER—At Baltimore, Maryland, on April 30, 1938, to Leslie and Dorothy Frazer, a daughter, Marjorie Jean.

JOHNSON—At Oskaloosa, Iowa, October 6, 1937, to Elmer and Martha Johnson, a son, Berry Thomas.

LADD—At Pasadena, California, April 14, 1938, to Paul B. and Margaret Bundy Ladd, a son, William Franklin.

NEWMAN—At Chicago, Illinois, April 21, 1938, to William and Clare Newman, a son, Kenneth Berry.

NEWTON—At Philadelphia, Pennsylvania, May 6, 1938, to Ray and Babette Newton, a daughter, Jessica Jay.

MARRIAGES

BINGHAM-GLUYS—At West Richmond Meeting, May 14, 1938, Mildred Gluys, daughter of Howard and Reba Gluys, to David H. Bingham, Jr., of Bloomfield, New Jersey, Charles M. Woodman, minister. Future residence at 53 North Arlington Avenue, East Orange, New Jersey.

DEATHS

ALLEN—At Los Angeles, California, April 11, 1938, William E. Allen. The son of Jackson and Catherine Morris Allen, he was born December 10, 1856, in the Coloma neighborhood of Parke County, Indiana. In early manhood he was married to Anna Armstrong, daughter of Thomas and Sarah Armstrong. To this union three daughters and one son

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were born, of whom the eldest daughter died in childhood. The wife, Anna, preceded him in 1924. William Allen moved with his family to Whittier, California, in 1911 where he has since resided. He was a birthright Friend with a Quaker ancestry that traces back to the time of George Fox. Converted in his early years, he lived a consistent Christian life.

MILLER — At Winchester, Indiana, April 25, 1938, Alvon Miller. He was born at Germantown, Ohio, June 5, 1854, and was married in 1884 to Jennie Little. For the most of his life he was a faithful member of the Friends Church at Winchester, where he was for many years engaged in the mercantile business. He was a plain, everyday Christian and many there are to testify to the help received from him and his faithful wife, who survives together with his sister, Mrs. James E. Watson of Washington, D. C. Funeral services were conducted in the Winchester Friends church by the pastor, Aaron Napier, assisted by Charles E. Hiatt, Perry Bantz of Economy, and Clyde Watson of Wabash.

WHERE TO STAY IN PARIS

Mme. Melon-Hollard and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

NOTICE

Parties desiring to locate in the South may address Geo. L. Darrow for full particulars about soil, climate, schools, oil activity etc., at Friendswood, Texas, (a Friends colony) near Houston.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Ill. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

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Founded 1870

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